GUIDANCE FOR THE MUSLIM DOCTOR

BY SHAIKH MUHAMMAD IBN SAALEH AL-`UTHAYMEEN

AND

A PIECE OF ADVICE TO A MUSLIM DOCTOR

BY SHAIKH MUHAMMAD `ALEE FERKOUS

SECOND EDITION

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رحم الله بنانيّ داليا ونورة

بسم الله والحمد لله والصلاة والسلام على رسول الله ، وبعد

Introduction

This is a two-part treatise offering general advice and guidance for Muslim doctors on their profession, behavior, manners, and character, as well as the religious regulations they should observe in clinics and hospitals. Even though the subject matter is specifically addressed to doctors, people from other professions can benefit from this as well, especially regarding good manners and behavior.

The first part of the book is a translation of the last lecture of Shaikh Muhammad Ibn Ṣaaleḥ al-`Uthaymeen رحمه الله, delivered before his death in al-Riyaaḍh in the year 1421H. The lecture is followed by a Q&A session. This lecture is available on YouTube for those who want to listen to the Shaikh directly.

The second part is a summarized translation of Shaikh Muhammad `Alee Ferkous' treatise, written by the Shaikh back in the year 1427H and available on his official website.

Fahad Nawwaab Barmem

أبو داليا ونورة فهد نواب محد بارميم

وفقني الله وإياكم لما يحبه ويرضاه من القول والعمل

Part 1

إرشادات للطبيب المسلم

Guidance For The Muslim Doctor

The last lecture of
Shaikh Muḥammad Ibn Ṣaaleḥ al-`Uthaymeen رحمه الله

بالمستشفى التخصصي بالرياض بتاريخ ١٤٢١/٦/١٤هـ

Venue: Specialized Medical Center, al-Riyaaḍh 14/06/1421H

Translated by:

Fahad Nawwaab Barmem

Shaikh Ibn al-`Uthaymeen رحمه الله:

Praise be to Allaah, we praise Him, we seek His help, and we seek His forgiveness. And we seek refuge with Allaah from the evils of our souls, and the mischief of our deeds. Whomsoever Allaah guides, none can lead astray, and whomsoever He sends astray, no one can guide. I bear witness that there is none worthy of worship except Allaah alone with no partner, and I bear witness that Muhammad is His slave and Messenger. Peace and blessings of Allaah be upon him, his family, his companions, and those who follow them upon righteousness till the Day of Judgment. To proceed…

O my brothers! I am thankful to Allaah عز وجل that He has made it easy (for me) to meet you, the group of doctors, on this night - the night of 14th Jamaadi al-Aakhirah 1421 Hijri. In this meeting – I ask Allaah عز وجل that it be a blessed gathering – I will speak with whatever Allaah تعالى Wills (me to speak) on this topic and follow up with questions (and answers).

O my brothers! The sickness is of two types:
1) The sickness of the heart, and it is a spiritual sickness.
2) And the other is the sickness of the body, and it is a physical illness.

1) Regarding the first type of sickness, the sickness of the heart, it is more appropriate to address it first, diligently and thoroughly, because it may lead towards eternal damnation or eternal abode (in the Hellfire).

The sickness of the heart is further divided into two categories:

a) **The first category: Ignorance**. Many people love to do good deeds and strive towards it, but they are unaware (of the Shar`ee laws and rulings), which leads to major mistakes. This is why Sufyaan Ibn `Uyaynah رحمه الله said: **❝If anyone from the worshipers becomes corrupt, then he has the resemblance of the Christians❞**, because the Christians intended to do good deeds, but they deviated from it (because of their ignorance) as Allaah عز وجل stated:

﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾

{But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allaah therewith, but that they did not observe it with the right observance.} [1]

b) The second category: Opposing the truth. Sufyaan رحمه الله said (further): **"If anyone from the scholars becomes corrupt, then he has the resemblance of the Jews."**, because the Jews knew the truth, but they (knowingly) opposed the truth. [2]

The sickness of the heart revolves around this. So, we know that we must have knowledge, abide by the Sharee`ah, and accept it. Otherwise, we would be (eternally) doomed, and this destruction is not like the destruction of (physical) bodies. The bodies will be restored to their previous state:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ﴾

{Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.} [3]

However, the destruction caused by rejecting (the truth) results in the deprivation of life, meaning the person does not benefit from his existence in this world. He loses in this world and will not gain any benefit in the Hereafter.

So, what is real life?! The real life (worth living) is the life of the Hereafter due to the saying of Allaah تعالى:

﴿وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ﴾

{Verily, the home of the Hereafter, that is the life indeed} [4]

The scholars have said: "al-Ḥayawaan" means the perfect (everlasting) life, as Allaah عز وجل said:

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[1] Surah al-Ḥadeed (57): 27

[2] The statement of Sufyaan Ibn `Uyaynah رحمه الله has been reported by Ibn Taymiyyah in al- al-Istiqaamah (1/100)

[3] Surah Ṭaahaa (20): 55

[4] Surah al-`Ankaboot (29): 64

﴿يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ * يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي﴾

{On that Day will man remember, but how will that remembrance (then) avail him? He will say: "Alas! Would that I had sent forth (good deeds) for my life!"} [5] [6]

This is why it's crucial for a person to focus on correcting (and healing) the illness of his heart above all else. But now, where should we seek medical treatment for this illness? The cure is found in the two fundamental sources – the Book (of Allaah) and the Sunnah (of His Messenger ﷺ). The Book is from the Attributes of Allaah تعالى, and it explains everything. There is nothing that people need for their current lives or for the Hereafter, except that they will find it in the Qur'aan - either explicitly mentioned or hinted at while discussing another topic.

We all know that in the Qur'aan, it does not specify the number of Rak`aat for each prayer, nor does it mention the number of times to pray (in a day), nor does it mention the percentage of the Zakaah (that is to be paid), nor the pillars of Hajj. However, the Qur'aan does point towards the Sunnah, as Allaah عز وجل says:

﴿وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ﴾

{Allaah has sent down to you the Book (The Qur'aan), and Al-Ḥikmah (Islaamic laws, knowledge of legal and illegal things, i.e., the Prophet's Sunnah - legal ways), and taught you that which you knew not.} [7]

This is the solution to this dangerous illness that I have mentioned to you. It is easy for those whom Allaah has made it easy, because there are matters a person must learn about, which he gets from the speech of the scholars or from the books written by trustworthy scholars, and he gains enlightenment from it.

2) Regarding the second type of sickness, which is the sickness of the body, it is easier (to treat in comparison to the previous illness) – such as an ailment of the limbs, skin, or other than that, which you (doctors) know better than me. This type of sickness has two types of

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[5] Surah al-Fajr (89): 23-24

[6] The person would say: لِحَيَاتِي **{FOR my life}** (which he is going to live in the Hereafter) and not فِي حَيَاتِي **"IN my life"** (which he already lived). For the real-life worth living is the life of the Hereafter. This worldly life is like a transit place, and we are only passing through it like travelers. The Prophet ﷺ said: **"There is no life except the life of the Hereafter."** [Ṣaḥeeḥain]. So, there is no life worth living except for the life of the Hereafter.

[7] Surah al-Nisaa' (4): 113

remedies. The most beneficial, complete, and broadest in scope is the remedy mentioned in Sharee`ah. The Islaamic legislation provides this kind of healing - the religious cure for the body. In shaa Allaah, I will mention some of them. Example: The Qur'aan is a beneficial and effective remedy for physical illnesses, as well as psychological and mental disorders. Scientific medicine (in some cases) is not effective. Additionally, religious remedies do not require long treatments because they are from Allaah عز وجل – the One Who, when He Wills something, He only says to it, "Be!" and it is!

You may have heard about the incident involving a (group of) Ṣaḥaabah who asked a tribe of Arabs to host them. However, the tribe refused to treat them as guests, so they moved and dismounted in a place near the tribe. Then Allaah تعالى sent a scorpion that stung the chief of the tribe, and they said to one another: "Will you go to the group (of travelers) who have dismounted nearby and see if one of them has something useful?" They approached the Ṣaḥaabah and asked if anyone could recite over the chief who had been stung. They (the Companions) said: "Yes! But we will not recite until you offer us a flock of sheep (as wages), because you did not pay us our rights—the rights of the guests." They agreed and offered them the flock of sheep. One of the Ṣaḥaabee went to the chief and recited Surah al-Faatiḥah over him, after which he was cured instantly, as if he were released from a chain. [8] If such a situation were treated with (scientific) medicine, it would benefit him, but would take some time (to work). But with this (religious treatment), the effect was immediate.

There are many cases of psychological disorders that doctors cannot cure with conventional medicine. However, the cure lies in doing Ruqya (incantation), which is effective and beneficial. Similarly, mental disorders can be treated with religious remedies when regular medicines fail.

O brothers! This is why I want you to pay attention to this, and if is possible, to combine these two types of treatments, then that will be better – i.e., scientific and religious remedies. This approach will help the hearts of patients turn toward and become attached to Allaah عز وجل and His Aayaat (Signs, Verses). Therefore, I urge you to refer to the books written in this regards, read them, memorize them (i.e., the Aayaat and incantations mentioned), and guide others towards it. Because when the heart of the patient is attached towards Allaah عز وجل, it has a strong effect on removing illness or alleviating suffering.

The known medicines fall into two categories: those that people learn from the Sharee`ah and those learned through experimentation and trial. Among the remedies learned from the

[8] This is reported in Ṣaḥeeḥ al-Bukhaaree (2276, 5007, 5736, 5737, 5749) and Ṣaḥeeḥ Muslim (5458, 5459, 5460)

Sharee`ah, such as using honey as a cure, it becomes a religious remedy. The proof for this is the statement of Allaah عز وجل in Surah al-Nahl:

﴿يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ﴾

{...There comes forth from their (the bees') bellies, a drink of varying color wherein is healing for men.} [9]

And from it is the black seed about which the Prophet ﷺ said: **❝There is healing in black cumin (nigella seed) for all diseases except death.❞** [10]

From it is al-Kam'ah (truffles), i.e. a kind of edible fungus about which the Prophet ﷺ said: **❝Truffles are like Manna (i.e. they grow naturally without man's care) and their water heals eye diseases.❞** [11]

These instructions are self-evident truths; we must believe in them even if they – apparently – don't seem to benefit (the patient). The issue isn't with the means themselves. Instead, it is due to some obstacle that prevents them from taking effect. The remedies mentioned in the Sharee`ah are delayed from taking effect because of these obstacles. However, this method is certainly well established.

Regarding the second type, the regular medicines, these are developed through experiments and trials. This process has become so widespread and well-known that some people who haven't studied medicine formally have still benefited others through their experiments and trials. [12] In terms of health, their medicine is superior to chemically produced medicines. [13]

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[9] Surah al-Nahl (16): 68

[10] Ṣaḥeeḥ al-Bukhaaree (5687, 5688) and Ṣaḥeeḥ Muslim (5489, 5490)

[11] Ṣaḥeeḥ al-Bukhaaree (4478, 4639, 5708) and Ṣaḥeeḥ Muslim (5084, 5085, 5086, 5088, 5089)

[12] Umm al-Mu'mineen, `Aaishah رضي الله عنها was one of those who learned the science of medicine through word of mouth and experiments.

Hishaam bin `Urwah reported that (his father) `Urwah said to `Aaishah رضي الله عنها: O Mother! It is not surprising that you have such vast (religious) knowledge and understanding. [I (Hishaam) said because she was the wife of the Prophet ﷺ and the daughter of Abu Bakr.] And it is not amazing that you know poetry and the history of the people. [I (Hishaam) said because she was daughter of Abu Bakr, and he was one of the most knowledgeable people.] But I am amazed at your knowledge of Medicine. How and from where did you learn it? She said: **❝O `Urwah! The Prophet ﷺ fell sick in the last days of his life, and the Arab delegations from every side used to**

At no cost is it permissible to deny this. We have often heard on the radio about individuals who have created medicines by using different plants and herbs, which were not known before and are more effective than the medicines generally used today.

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visit him, and they described to him every type of medicine, and I used to treat him with that. And from this (I learned medicine). ❞ [Musnad of Imaam Aḥmad (24380) and in its chain is `Abdullaah bin Mu`aawiyah about whom Imaam al-Bukhaaree said: Rejected. And al-Nasai said: he is weak.]

It is also reported in Siyar A`laam al-Nubalaa': `Urwah said: I never saw anyone more knowledgeable about medicine than `Aaishah. I asked her: O aunt! From where did you learn this? She said: ❝**I used to hear people discussing about medicine with each other, and I memorized it.** ❞ [Siyar A`laam al-Nubalaa' (2/183) and its chain is "Ṣaḥeeḥ"]

`Urwah said: I accompanied `Aaishah, and I never saw anyone more knowledgeable about the Aayaat revealed (i.e. the Book of Allaah) than her, nor about the laws of inheritance, nor about the Sunnah (of the Prophet ﷺ), nor poetry, nor about the history of the `Arabs, nor about their genealogy, nor about this or that, nor about medicine than her. I asked her: O aunt! From where did you learn this? She said: ❝**I used to hear people discussing about medicine with each other, and I memorized it.** ❞ [Siyar A`laam al-Nubalaa' (2/183) and its chain is also authentic]

[13] Seek treatment or knowledge from the one who is grounded in that field. The Messenger of Allaah ﷺ said: ❝ **Whoever gives medical treatment, with no prior knowledge of medicine, is responsible (if he kills or harms someone).** ❞ [Sunan Abu Dawood (4586, 4587), Sunan al-Nasaa'ee (4830), and Sunan Ibn Maajah (3466), and graded as "Ḥasan" by Shaikh al-Albaanee]

A person who is not a doctor but still prescribes medication, and the patient dies as a result, will be held responsible and must pay the blood money. [The ruling on blood money is mentioned in Surah al-Nisaa' (4): 92]

Al-Khaṭṭaabee commented on the above Ḥadeeth: ❝**I do not know of any difference (amongst the scholars) on this issue.** ❞

Merely reading a few books does not make someone a doctor, so why do we expect someone to become a scholar or a person of knowledge by doing the same?! Indeed, harming someone in his Deen by causing confusion or creating doubts or speaking without knowledge is worse than killing him, as Allaah تعالى says:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

{...and Al-Fitnah (in the Deen) is worse than killing} [Surah al-Baqarah (2): 191]

He تعالى also says:

﴿وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾

{...and Al-Fitnah is greater than killing} [Surah al-Baqarah (2): 217]

In the Qur'aan, Allaah تعالى states that anyone who kills a person unjustly is like killing all of mankind. Therefore, should we not take extra precautions in matters of the Deen so that we, in our ignorance, do not mislead others?

All these are under the Will and Decree of Allaah. And it has been authentically narrated from the Prophet ﷺ that he said: **❝Seek treatment, O slaves of Allaah! For Allaah does not create any disease but He also creates with it the cure, except for old age; [those who know it know it, and those who do not know it do not know it].❞** [14]

This is why we sometimes find a cure in using medicines that were not previously known to be effective for this disease. This is also included in his ﷺ saying: **❝and those who do not know it do not know it.❞** But remember that all these things are under the Will of Allaah and His Decree. He is the One who sent down this (disease) and He made a cure for it, and (if He Wills) He can remove the disease without any means. This is because Allaah تعالى has power over all things. [15]

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[14] Sunan Abu Dawood (3855), Sunan Ibn Maajah (3436), Sunan Tirmidhee (2038), and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee. The additional wordings are from Musnad Aḥmad (3578, 3922, 4236, 4267, 4334, 18456), Ṣaḥeeḥ Ibn Hibbaan (6062), Mustadrak al-Haakim (7424, 8205, 8220), and graded as "Ṣaḥeeḥ li Ghairihee" by Shaikh al-Albaanee in al-Ṣaḥeeḥah (451, 1650). In some narrations, it is **"death"** instead of **"old age"**.

[15] When you are sick, visit the doctor and take your medicine for the cure...

When you're in the car, put on the seat belt for your safety...
When you're on the bike, put on the helmet for your protection…
But always remember this, if you believe that the seat belt or the helmet will protect you or that the doctor or the medicines will cure you, then know that this is a means leading towards Shirk. It is not the seat belts or the helmets that protect lives, nor is it the doctors and the medicines that cure. It is Allaah who protects, and it is Allaah who cures. So, use the means but believe and rely only on Allaah.

Anas bin Maalik رضي الله عنه narrated that a man said: O Messenger of Allaah! Shall I tie it (the camel) and rely (upon Allaah), or leave it loose and rely (upon Allaah)? He ﷺ said: **❝Tie it and rely (upon Allaah).❞** [Sunan al-Tirmidhee (2517) and graded as "Ḥasan" by Shaikh al-Albaanee]

And Allaah تعالى mentioned the statement of Ibraaheem عليه السلام:

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾

{And when I am ill, it is He (Allaah) who cures me} [Surah al-Shu`araa (26): 80]

Some Brief Recommendations:

1. Ikhlaas al-Niyyah (sincerity of intention): Make your actions sincerely for Allaah, not for earning salaries, bonuses, fame or similar gains. Instead, ensure your actions contribute to alleviating the pain and suffering of patients by the Decree of Allaah تعالى; and do good to those seeking a cure. With sincere intentions, your actions will be more effective, and its opposite is also true.

2. Remembrance: You should pay more attention to reminding patients to do al-Tawbah (repentance) and al-Istighfaar (seek forgiveness), and increase in their remembrance of Allaah, and recitation of the Qur'aan, especially regarding these two phrases about which the Prophet ﷺ said: **"(There are) two expressions which are dear to the Most Gracious (Allaah), and very easy for the tongue to say, but very heavy in weight in the balance. They are: سُبْحَانَ اَللَّهِ وَبِحَمْدِهِ "Subhaan Allaahi wa bihamdihi" and سُبْحَانَ اَللَّهِ اَلْعَظِيمِ "Subhaan Allaahil-`Adheem"."** [16]

Saying these phrases does not burden the patient nor is it difficult for him; remind him so that his time is occupied with this.

3. Ḥikmah while reminding: If you see that one of the patients is nearing the end of his life, it is required for you to encourage him to recite the Shahaadah: لا إله إلا الله (Laa ilaaha illallaah), because the Prophet ﷺ said: **"Urge your dying ones to say: لا إله إلا الله"** [17]

But this encouragement should be given gently. Do you tell the patient: "O so-and-so, say: 'Laa ilaaha illallaah', because your time is up"?!! Definitely not! Instead, you can engage in the remembrance of Allaah in his presence, so that when you do so, he is reminded. And if he is a Kaafir, then you should also ask him to say: 'Laa ilaaha illallaah'. This is what the Prophet ﷺ did when his uncle, Abu Ṭaalib, was approaching his death. He ﷺ said: **"O uncle! Say: None has the right to be worshiped except Allaah, a sentence with which I will defend you before Allaah."** [18]

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[16] Ṣaḥeeḥ al-Bukhaaree (6406, 6682, 7563) and Ṣaḥeeḥ Muslim (6511)

[17] Ṣaḥeeḥ Muslim (1996, 1998)

[18] Ṣaḥeeḥ al-Bukhaaree (3884, 4772, 6681)

The Prophet ﷺ said something similar to the Jewish boy in al-Madeenah (who used to serve him) when he fell ill and was nearing death. He ﷺ visited him and urged him to embrace Islaam. The boy looked at his father as if seeking his permission. The father said: **"Obey Abul-Qaasim."** Consequently, the boy embraced Islaam. The Prophet ﷺ came out saying: **❝Praises be to Allaah Who saved the boy from the Hell-fire.❞** [19]

4. Ṣalaah: An important part of the recommendation is to ask the patient how he performs his Ṣalaah and his purification (i.e., Wuḍhu), and to teach (and clarify for) him whatever you know. Sometimes, a patient may not be performing the ablution properly, as required (in the Sharee`ah). Some may be wearing clothes that have impurities on them. Others might say: "I will purify and start praying after I get well." Some patients shorten their prayers while still in their own city, thinking that if it is allowed to combine the prayers (i.e., Ẓhuhr with `Asr, and Maghrib with `Ishaa'), then it would also be allowed to shorten them. But this is not correct. Shortening the prayers is allowed only for those who are traveling. If the patient is from the residents of al-Riyaaḍh [20] for example, then we tell him that there is no problem in combining prayers if it becomes difficult to pray at their designated times, but it is not permitted for him to shorten them. However, if the patient is from another place and has come to al-Riyaaḍh for treatment, then we advise him to shorten and combine the prayers.

5. Opposite gender: If the patient is of the opposite gender, meaning there is a necessity that requires a male doctor to treat a female patient, one should avoid the Fitnah and should not look at any part of her body except what is necessary, and should speak only as much as needed [21] and with few actions possible (i.e., not to touch her except when necessary), because Shaiṭaan runs in the bodies of the children of Aadam like blood. [22] You may say that in this place (i.e., the hospital), it is not possible for the person to act upon his desires or similar

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[19] Ṣaḥeeḥ al-Bukhaaree (1356)

[20] The Shaikh رحمه الله was giving his talk in al-Riyaaḍh and that is why he mentioned that city as an example.

[21] Allaah تعالى says:

﴿يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا﴾

{O wives of the Prophet! You are not like any other women. If you keep your duty (to Allaah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire but speak in an honorable manner.} [Surah al-Aḥzaab (33): 32]

[22] Umm al-Mu'mineen, Saffiyah Ibn Huyay رضي الله عنها narrated that the Prophet ﷺ said: **❝The Shaiṭaan flows through the son of Aadam like his blood.❞** [Ṣaḥeeḥ al-Bukhaaree (2035, 2038, 2039, 3101, 3281) and Ṣaḥeeḥ Muslim (4047, 4048)]

impulses. We agree: True! This is what usually happens. But what is your thought when the Shaiṭaan runs in the bodies of the children of Aadam like blood; is it not possible for him to incite this person? Rather, this is possible.

***6.* Encouragement towards the right direction:** I instruct you to ensure that the patient faces the Qiblah during prayer, using available means. If the bed needs to be moved, and it is possible (to move the bed in the direction of the Qiblah), then it should be moved accordingly. But if it is not possible, then inform the patient: **❝Fear Allaah wherever you may be.❞** [23]

And Allaah عز وجل said:

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾

{And to Allaah belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allaah (and He is High above, over His Throne). Surely! Allaah is All-Sufficient for His creatures' needs, All-Knowing.} [24]

And Allaah عز وجل said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

{Allaah burdens not a person beyond his scope.} [25]

And Allaah تعالى said:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

{So keep your duty to Allaah and fear Him as much as you can} [26]

Make the patient feel at ease and say to him: "If it was your habit of praying in the direction of the Qiblah – and this is where everyone faces – then it will be recorded for you a complete reward because of the saying of the Prophet ﷺ: **❝When a slave (of Allaah) falls ill or travels,**

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[23] Sunan al-Tirmidhee (1987) and graded as "Ḥasan" by Shaikh al-Albaanee

[24] Surah al-Baqarah (2): 115

[25] Surah al-Baqarah (2): 286

[26] Surah al-Taghaabun (64): 16

then he will get reward similar to that he gets for good deeds practiced at home when in good health.❞ [27]

7. Disturbing others: I advise you to inform patients, especially when there is more than one patient in the room, not to disturb each other. Some patients disturb others by listening to audio recordings or radio (at a loud volume). If these are prohibited, then sometimes those accompanying the patient disturb others by their recitation of the Qur'aan aloud. The Prophet ﷺ said to his Companions, when some of them were raising their voices over the others while they were praying: **❝Let not any one of you disturb another and let not any one of you raise his voice over the voice of another while reciting.❞** or he said: **❝while praying.❞** [28]

8. Nurses: I advise you to limit your conversations with female nurses unless necessary and to keep your gaze lowered, as this is a very risky matter that could lead to much worse problems. However, when there is a need, there is no issue with it, as long as one keeps his gaze lowered to the best of his ability.

9. Punctuality: I advise you to be punctual at work. No one should come late or leave early before their scheduled time. This time is not for personal convenience. The working hours are not for the person, because he charges for them. Every second of those hours is compensated financially. Therefore, it is not acceptable for the person to arrive late or leave earlier than the designated time. This is a matter of trust.

10. Imaan (Faith): I advise you to truly believe that these actions of yours are only a means, while the actual matters are in the Hands of Allaah عز وجل. Sometimes, a person may do everything and use every possible means but finds that it is not effective because the matters are in the Hands of Allaah عز وجل. For example, if we consider the Ḥadeeth: **❝There is healing in black seed (nigella) for all diseases except death,❞** then no one should have gotten sick. But the situation is not like that. Black seed is definitely a means of healing, but the effect of this remedy might be delayed because of the presence of preventive factors. So, even if you were skilled and sincere, the outcome (of the remedy) may be different from what you expected. Know that the matters are in the Hands of Allaah alone.

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[27] Ṣaḥeeḥ al-Bukhaaree (2996)

[28] Sunan Abu Dawood (1332) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee

11. **Tasmiyah:** I advise you to start your treatment and work with Tasmiyah (i.e., by saying: باسم الله 'Bismillaah') because any matter not begun with Bismillaah is deprived of every blessing.

These are some points of benefit that came to mind right now, and I pray to Allaah تعالى to make (the people) benefit from you; that He makes your actions sincerely for Him, and makes them truly beneficial for the servants of Allaah عز وجل.

Question and Answers

Q1. What is the religious ruling regarding an unintentional medical error, especially when the doctor makes a sincere effort and is not negligent in examining (the patient's) condition or overlooking anything in the treatment, but by the Decree of Allaah, the patient dies? We ask that you provide a detailed answer from every perspective. Will (the doctor) be sinful because of this? Or will he be treated like a judge who strives but is ultimately wrong? Keep in mind that I do not neglect any opportunity to learn or follow new (developments in medicine). Jazaakum Allaahu Khaira.

Answer: Firstly, I advise the questioner and others not to ask someone by saying: "What is the religious ruling regarding this?" Why? Because the person being asked might make a mistake or he might be correct (in his answer). If he makes a mistake and the question is related to the Sharee`ah, it could be seen as a mistake in the Sharee`ah itself. Instead, say: "What is the religious ruling according to you?" or "What do you have to say about this?" Be careful with this

Regarding medical errors, the (first) condition is: "Was he skillful?" Meaning: Did he learn medicine, either academically or through practical experience? Second, he should not exceed the area of treatment. For example: if it was assessed that an injury could be treated by an incision the size of a fingertip, but the incision was twice as long, then he has gone beyond what was necessary. The scholars رحمهم الله consider this excess a mistake, not intentional, even if the patient died because of it. In this case, there is no Qasaas (Law of equality, meaning life for a life), but he must pay blood money. So, there is a difference. If the mistake was made while operating on the injured area, then there is no blame on him, similar to the mistakes of the Fuqahaa and judges. But if he exceeds the limits, that excess is an unintentional mistake, even if the patient dies as a result. This is because he did not intend to kill the patient. There is a well-known principle regarding this issue.

Q2. The virtue of seeking religious knowledge is well known, and they are considered the inheritors of the Prophets. Please explain what the reward is for the doctors, because they stay awake at night caring for patients and also for learning and revisions.

Answer: There is no doubt that they (the doctors) will receive a reward based on their intentions and actions. Doctors learn medicine not for themselves but to help others. This is why some scholars believe that learning medicine is Farḍh Kifaayah (collective obligation, meaning if some people do it, then the rest are absolved of the responsibility; if all fail, then everyone is guilty of sin). It is necessary to have doctors among the Muslims; therefore, they

say that it is Farḍh Kifaayah because the Ummah is in need of doctors. If the person intends with (his knowledge of medicine) to fulfill this obligation and to serve the creation, he will receive a great reward.

A person sells something and earns a sin because of his trade. Sometimes, he sells something and earns a reward for it. So, if he comes across someone who needs a particular item (and he sells it to him) to fulfill his needs, will he be rewarded, or not? He will be rewarded even if he receives payment for it. However, if he sells it to a person who intends to kill (or harm) Muslims with it, then he would be sinning. The intentions play the major role in determining the reward.

Q3. A woman takes her sick child to the clinic without a Mahram (male guardian). So, if (the doctor) enters the clinic while she is alone inside and closes the door, does this count as Khalwah (being alone with a non-Mahram) even though there is a child with her? If this is forbidden, then what is your advice?

Answer: There's no doubt that this is Khalwah and it is prohibited. If the doctor enters a non-Mahram woman, and there is no male guardian with them, and he closes the door, then this is Khalwah and there is no doubt about it. It is not permissible for the man to behave this way. If there are no other options, he should leave the door open to avoid Khalwah. When the door is open, it is as if other people are also present (and that they are not alone).

Q4. What is the ruling on abortion when the fetus is known to be deformed, such as missing (some part of) the brain, which means that it would not survive long after birth, and Allaah knows best? This situation can occur in any case, especially if the woman has previously had three or more cesarean sections. It is confirmed that her (next) delivery will also be by cesarean. No doubt there will be increased risk (for her), particularly knowing the fetus may not survive long after birth. If such an abortion is permitted, then what is the latest stage before which it can be performed?

Answer: The last stage at which an abortion can be performed is before four months. After the 4th month, the fetus is considered a human, and it is illegal to kill a human being, whether it is deformed or not. So, it will be allowed to live. If Allaah تعالى has written for it to live, then it will live; if not, then it will die. [29]

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[29] Narrated `Abdallaah Ibn Mas`ood رضي الله عنه: Allaah's Messenger ﷺ, the true and truly inspired, narrated to us:

❝The creation of every one of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period

However, if someone argues: “If the fetus is allowed to continue after completing four months, both the fetus and the mother will die.” We reply: “If the fetus dies, it can be removed since killing it is no longer involved.”

In short, if there is a need, then abortion before the completion of the 4th month is acceptable. However, abortion after the completion of the 4th month is not permitted under any circumstances or for any reason, because the fetus is now considered a human being. Don’t you see that after a child is born, even if it is deformed, is it allowed to kill that child? No! That is not allowed. The matter is now entrusted to Allaah عز وجل.

I want to inform you about something, but I (usually) prefer not to discuss it in public. Some doctors concluded that a pregnant woman’s unborn child was deformed and suggested she should abort it. However, both parents opposed their opinion and chose to continue with the pregnancy. Allaah عز وجل decreed that the fetus would remain and be born. This fetus turned out to be the most handsome of all his siblings. Sub-ḥaan Allaah! Humans are prone to making mistakes when making decisions. Anyhow, the principle I mentioned to you is the foundation. If the fetus has completed 4 months, then abortion is not permitted, but before that, it is allowed if there is necessity. [30]

(40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allaah) and the angel is allowed (ordered) to write four things; his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So one of you may do (good) deeds characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behavior and he starts doing (good) deeds characteristic of the people of Paradise and ultimately) enters Paradise.” [Ṣaḥeeḥ al-Bukhaaree (3208, 3332, 6594, 7454) and Ṣaḥeeḥ Muslim (6390, 6391, 6392, 6393)]

[30] It is Ḥaraam to do abortion out of the fear of poverty, as Allaah تعالى says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

{…kill not your children because of poverty - We provide sustenance for you and for them…} [Surah al-An`aam (6): 151]

And also:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾

{And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.} [Surah al-Israa’ (17): 31]

Q5. If it has been agreed (by the doctors) that a cesarean section should be performed on the patient because the fetus is in danger, but the mother refuses fearing anesthesia and potential complications from the surgery, while the husband consents to proceed with the surgery. So, is it permissible to force the mother against her will, proceed with the surgery, and administer anesthesia by force? Since she does not agree, is it permissible for her to kill the fetus because she has not consented to the surgery?

Answer: Firstly, it is not permissible for us to go against her wishes and slit open her womb, as this would be an act of aggression against her. Regarding the issue of the fetus, she has no rights over it; this is from Allaah عز وجل. However, she should be advised and persuaded that her best option is to proceed with the cesarean section, as this would be be beneficial for both her and the fetus. But to force her into it, then no! Just as a person has control over his wealth, he also has control over his body.

Q6. Some women who have reached menopause are required to take hormone supplements to prevent bone weakness and heart disease. However, taking these pills can cause vaginal bleeding similar to menstruation. So, what is the ruling on performing prayers in such situations? Is she considered like someone with Istiḥaaḍhah or not?

Answer: Menstrual bleeding is natural blood with no specific cause. If bleeding occurs for other reasons, it should be treated according to the advice of the Prophet ﷺ for someone suffering from Istiḥaaḍhah: **❝The bleeding is from a blood vessel and not the menses.❞** [31]

Its ruling will not be the same as that of menstrual bleeding; rather, it is considered an irregular vaginal bleeding. Therefore, a woman in such a situation can offer prayers, and Fast, and there is no problem if she approaches her husband (for sexual intercourse) – if she is a married. This principle was established by the Prophet ﷺ when he said: **❝The bleeding is from (the bursting of) a blood vessel❞**, since the cause of this bleeding is known, i.e., it is caused by a blood vessel. So, it does not have the same ruling as menstrual bleeding.

Q7. Many times, a patient dies before the diagnosis is made, especially those brought into the ICU. Is it permitted to perform a postmortem examination of the body after the patient has died to determine the cause of death? This process has significant benefits and can help prevent similar incidents in the future. Please note that during dissection, there is no visible

[31] Ṣaḥeeḥ al-Bukhaaree (228, 306, 320, 325) and Ṣaḥeeḥ Muslim (652, 654, 655)

deformation. If dissection is not allowed, then is it permissible to perform laparoscopy to take samples from organs such as the kidney and liver?

Answer: Firstly, dissecting a dead body is not allowed unless there is a necessity, such as determining the cause of death. Modern dissection is not considered ideal because a sample is removed from the body, then the body parts are sewn back together, so that there is no disfigurement or deformation. But when is this done? Only when it is necessary for the deceased himself; however, if it's for the benefit of someone else, then it should not be done. For example, trying to find out the cause of death for someone else is not permissible, as it's not for the benefit of the deceased but for another's benefit. On the other hand, taking a sample of the liver or other organs through laparoscopy, I do not see any problem with that. First, because the internal organs, like the liver, don't affect the appearance of the body. Second, because only a small sample is taken. As for taking blood and similar procedures, it does not harm. [32]

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[32] Fiqh councils and scientific committees have conducted detailed studies to determine the ruling on dissecting human bodies for medical education, because this matter relates to two important principles:

1. The sanctity of the deceased in Sharee`ah, and the strict instructions to respect and honor the deceased.

2. The necessary interests that may be served by dissection in many cases.

The following are the Fatwas issued on this matter by academic bodies and some contemporary scholars, which can be summarized by saying that there is nothing wrong with using dead bodies for dissection to learn and teach medicine. However, this is acceptable only if the body is not from someone whose life is protected by Sharee`ah, and it should be done only as much as is absolutely necessary.

[**TN:** The bodies of everyone who dies as a Muslim are protected by Sharee`ah. It is only the bodies of criminals, apostates, and Kuffaar who wage war against Islaam and Muslim that are not protected by the Sharee`ah.]

It says in the statements of the Islaamic Fiqh Council in Makkah al-Mukarramah, quoting from "**Fiqh al-Nawaazil**" by al-Jayzaani (4/208-209):

Based on situations that require dissection or autopsy of a deceased person and where such procedures serve an interest that outweighs the concern about violating the sanctity of the deceased, the Fiqh Council of the Muslim World League has determined the following:

1. It is permissible to dissect a dead body for one of the following purposes:

(a) An examination during a criminal investigation to determine the causes of death or identify the crime committed; that is, when the Qaaḍhi (judge) is unsure of the causes of death and believes that an autopsy or dissection is necessary to uncover these causes.

(b) Investigation of diseases in cases where dissection or autopsy is performed so that, based on this postmortem examination, precautions may be taken or suitable treatments can be identified for those diseases.

(c) Learning and teaching medicine that is done in schools of medicine.

2. When performing dissection for educational purposes, attention should be paid to the following guidelines:

(a) If the body belongs to a known person, it is essential that he has given permission before his death for his body to be dissected, or that his heirs must give permission for that after his death. The body of a person whose life is protected by Sharee`ah (i.e., those who die as Muslims) should not be dissected except in cases of necessity.

(b) The dissection should be confined to what is necessary to prevent unnecessary interference with the body of the deceased.

(c) The bodies of women should only be examined by female doctors, unless there are none available.

3. In all cases, every part of the dissected body must be buried afterward.

In the book "**al-Buhooth al-`Ilmiyyah**" (2/15-17) by the Council of Senior Scholars in the Kingdom of Saudi Arabia it states the following:

"This issue can be categorized into three groups:

1. Dissection or autopsy conducted as part of a criminal investigation.

2. Dissection in the context of investigating an infectious disease, so that precautions can be taken based on this investigation to protect others from the illness.

3. Dissection for scientific purposes, education, and teaching.

After discussing, exchanging views, and studying this issue, the Council has decided the following:

Regarding the first and second categories, the Council believes that allowing them to do so benefits many interests in the realms of security, justice, and societal protection from infectious diseases; the violation of the dissected body is outweighed by the numerous public interests it serves.

Therefore, the Council unanimously agrees that it is allowed to dissect bodies for these two purposes, regardless of whether the body being dissected belonged to someone protected by the Sharee`ah or not.

Regarding the third category, which is dissection for educational purposes, since Islaam came to achieve and enhance what is in people's interests, and to prevent and diminish what is harmful to their interests, and as it seeks to do the lesser of two evils in order to ward off the greater, then if there is a conflict of interests, the greater interest must be prioritized; and since dissecting animals cannot substitute for dissecting humans; and since dissection serves many purposes that are seen in scientific progress in various fields of medicine; then the Council believes that dissecting human bodies in general is permissible.

But since Islaam emphasizes the dignity of Muslims both in life and death, and that is because of the report narrated by Imaam Aḥmad, Abu Dawood (3207), and Ibn Maajah (1616) from `Aaishah رضي الله عنها, that the Prophet ﷺ said: **"Breaking the bone of the deceased is like breaking it when he was alive"**, and since dissecting involves a loss of dignity, and because there is no need to dissect them since it is possible to obtain dead bodies that are not protected by Sharee`ah (i.e., the Kuffaar and criminals), the Council believes that

Q8. If a doctor knows that a patient will not survive his illness, such as cancer, should the doctor inform the patient directly or give an ambiguous response to prevent psychological distress? How should a doctor respond if the patient explicitly about his condition? Should the doctor tell the truth regardless of how the patient might react? Or how should he handle this situation?

Answer: The approach depends on the patient. If the patient has a strong personality and isn't bothered by whether the illness is fatal or not, then it is necessary to inform him of the truth because a patient might have family issues or problems with others that he can resolve. Therefore, he must be informed, and All Praise Is For Allaah Alone. However, if the patient is fragile and the doctor fears that revealing the truth - that the illness could be fatal - might worsen his condition or cause him to become overwhelmed, then this can increase his suffering since being overwhelmed and fixating on the illness makes it worse. But if he is kept unaware while at the same time receiving proper counseling that there is nothing serious, this can significantly aid in his treatment. So, the situation varies from person to person.

Q9. What is the principle for consuming the Ḥaraam to preserve a life? For example, it has been permitted in Sharee`ah to eat a dead animal if a person fears dying from hunger, yet it is forbidden to consume poison. According to your statement, dissecting or doing organ transplants is also forbidden, even though research has shown these procedures offer significant benefits.

Answer: The difference is that when someone is forced to eat a dead animal, it ensures that the necessity is met and the need is satisfied (and that there was no other option or way to fulfill that need).

Firstly, the need necessitated its consumption; i.e., if he did not eat, he would perish.

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dissections should be restricted to such bodies and not bodies of people who are protected by Sharee`ah." End of quote.

Shaikh Ibn Baaz رحمه الله said: "If the deceased was protected by Sharee`ah during his lifetime – whether he was a Muslim or a Kaafir, whether a man or a woman – then it is not permissible to dissect the body, because that constitutes mistreatment and violates his sanctity. It is authentically reported that the Prophet ﷺ said: ❝ **Breaking the bone of the deceased is like breaking it when he was alive.** ❞ [Sunan Abu Dawood (3207) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee]

But if he was not protected, such as an apostate or a non-Muslim in a state of war against the Muslims, then I do not see anything wrong with dissecting his body for medical purposes." [Majmoo' Fataawa Ibn Baaz (22/349)]

Secondly, it ensures that the need is eliminated through its consumption.

Aside from that, if it does not satisfy these conditions, meaning there is no need to use it, or it won't ensure that it will eliminate the need (then its consumption is not prohibited).

Let's consider wine consumption as an example. If the doctor claims that the only cure is by drinking wine, we say: It is not permitted to drink wine; firstly, because the person does not need it, as many patients recover without taking medicines.

Secondly, there is no guarantee this will eliminate the need. It has been seen many times that a person may try a known cure, but it does not work for him; unlike the consumption of dead meat by someone who is compelled. [33]

This is why scholars have said that if a person is choking on food and only a cup of wine is available, there is no problem in him drinking it to help resolve the issue, and he should then perform Wuḍhoo (ablution). In this situation (two things are confirmed); it was confirmed that drinking wine becomes a necessity, and additionally, it was confirmed that drinking it would assist in eliminating the need. [34]

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[33] There's no guarantee that drinking wine can cure a sick person, but eating dead meat might save a starving person.

[34] The two conditions for consuming the Ḥaraam:

Shaikh al-`Uthaymeen رحمه الله said: "If a person feels the need to use something which is Ḥaraam, then this Ḥaraam will become Ḥalaal only when these two conditions are fulfilled:

The first condition: The need is not fulfilled except by it (i.e., no other option exists).

The second condition: It eliminates the need.

Given these two constraints, we understand that Ḥaraam medicine is unnecessary. In other words, if a medicine exists but its content is Ḥaraam, then it is not needed.

So if a person says: "I want to drink the blood to get cured by it," as some people claim that drinking the blood of a wolf is a cure for certain diseases. We say: "This is not allowed!"

Firstly, a person can be cured - either by Allaah, through making Du`aa' for him, by reciting (the Qur'aan), or with some other permissible medicine - without using anything that is Ḥaraam.

Second, using the medicine does not guarantee that a person will be cured. (i.e., taking medication does not necessarily mean a person will be cured).

Many people use medications but still do not recover, unlike someone who is hungry and has nothing to eat except a dead animal (or that which is not slaughtered properly), or the flesh of a pig, or the meat of a donkey. It

Q10. Many questions are being asked about working hours, even though you have already addressed them. Still, we will ask a few quick questions about it… One of them says that on some days, he leaves work half an hour to an hour early because his immediate supervisor doesn't stop him. The other says: I leave work early to make time for something else because I don't have direct responsibilities to patients, especially since I sometimes have to work late outside my duty hours due to work.

Answer: We ask them whether their work involves fieldwork or is time-based. If it's fieldwork and they have no other tasks, they are allowed to leave. However, if their work is time-sensitive, they should use all their working hours, even if they currently have no tasks. Concerning approval from the immediate manager, it depends on their authority. If they have the power to approve, there's no issue. If not, their approval is invalid.

Q11. May Allaah preserve you! You mentioned there are two types of treatment, and then you referred to an incident in which someone asked the Companions for a cure through Shar`ee Ruqya. This treatment, by the Will and Permission of Allaah, may benefit someone, or it may not. O Shaikh, we see many patients who choose this type of treatment and refuse the treatments we offer. Is it permissible for patients to do this, fully aware that we have some treatments which, by the Will of Allaah, are beneficial and successful? Many times, such patients end up suffering from chronic disabilities or even death.

Answer: I see that the person should combine these two types of treatments, and there is no conflict when combining Shar`ee Ruqya and scientific medicines. However, the question remains: Do you consider it obligatory for the patient to take the medication or not? The correct opinion of the scholars is that it is not obligatory, and individuals have the choice to refuse certain treatments without it being considered suicide, especially since he did not cause his own illness. Moreover, patients may choose to undergo treatment, but it may not always be successful, as seen many times; some recover without treatment, while some treatments fail. The correct view is that seeking medical treatment is not obligatory except in cases in which we know that there is a clear necessity. For example: if an infection in a limb threatens to spread to other parts of the body, and doctors conclude that amputation is necessary, yes, in such a scenario, we say to the patient that he must follow their advice. Similar to Khiḍhr عليه السلام, who damaged the ship to protect it. When Moosaa عليه السلام said to him: {"Have you

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is permitted for him to consume these in this case because we are sure that the need (hunger) will be satisfied, unlike with medicine." [Sharḥ Riyaaḍh al-Ṣaaliḥeen (2/273)]

scuttled it in order to drown its people?"} Khiḍhr عليه السلام explained that a king was seizing ships by force, so he scuttled it to prevent its confiscation.

Q12. A woman became pregnant through in vitro fertilization (test-tube baby), [35] and, all praise be to Allaah, she had triplets. The doctors told her that the third fetus was very weak and that its presence would affect the other two, and this was discovered in the first month of pregnancy. So, what is the ruling regarding this? Should the third fetus be aborted?

Answer: I will not deliver a verdict on the test-tube baby. Let this question be directed to the person (scholar) who considers it permissible. [36]

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[35] The `Ulamaa' in The Department of Scientific Research and Fataawa and Da`wah in the Kingdom of Saudi Arabia have issued Fataawa stating that this is not allowed, because it involves uncovering women's `Awrah (private parts), touching the private parts, and tampering with the uterus, even if the sperm used is that of the woman's husband. It is advised that people should accept the ruling of Allaah تبارك وتعالى, which is:

﴿لِّلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ * أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا ۖ وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ﴾

{To Allaah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and he renders barren whom He Wills. Verily, He is the All-Knower and is Able to do all things.} [Surah al-Shooraa (42): 50]

[36] The issue of in-vitro fertilization (test-tube baby) has been studied by the Islaamic Fiqh Council (Majma` al-Fiqh al-Islaamee) of the Organization of the Islaamic Conference (OIC), which issued the following statement:

One: The following five methods are forbidden according to Sharee`ah. They are forbidden either in and of themselves or because of their consequences, such as mixing lineages, not knowing who the child's mother is, or other reasons that are objectionable according to Sharee`ah.

1. When fertilization is done between husband's sperm and a woman's egg who is not his wife, then the embryo is implanted in his wife's womb.

2. When fertilization is done between a man's sperm who is not the husband and the wife's egg, then the embryo is implanted in the wife's womb.

3. When fertilization is done externally between the sperm and egg of the couple, then the embryo is implanted in the womb of a woman who volunteers to carry it ("surrogate motherhood").

4. When fertilization is done externally between a man's sperm who is not the husband and a woman's egg who is not the wife, then the embryo is implanted in the wife's womb.

Q13. There are many questions about women who display their beauty in hospitals and clinics, especially about doctors who have female assistants. Everyone seeks your advice.

Answer: O my brothers! By Allaah! Even if I were to say a thousand words, it would still not benefit. This cannot be corrected except through those in authority. We ask Allaah to guide them to the correct way. And we know that it is possible to make a hospital only for women, and similarly, a hospital for men, and there is nothing to prevent this (if the authorities choose to implement this). But Sub-ḥaan Allaah! This issue (question) is vague. Do they wish evil for us by putting the blame on us (the scholars) regarding this issue, or what? Anyhow, as I said earlier, in this regard, advising does not work. This can only be corrected by the administrators.

Q14. This brother is asking a question. He says: I am one of the surgeons who perform organ transplants and have heard that you have a certain ruling regarding organ transplants. Please advise us on this.

Answer: I view that organ transplantation is prohibited and not permitted. The scholars of the Ḥanbalee Madhhab are clear on this. It is not permissible to transplant organs, even if the deceased person mentioned it in his will. Such a bequest will not be carried out. A person does not own himself; he is owned (i.e., he belongs to Allaah). This is why Allaah تعالى said:

﴿وَلَا تَقْتُلُوا أَنفُسَكُمْ﴾

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5. When fertilization is done externally between the sperm and egg of the two spouses, then the embryo is implanted in the womb of another wife (of the husband).

Two: The sixth and seventh methods are acceptable as a last resort when necessary, provided it is certain that all necessary precautions have been taken. These two methods are:

6. When sperm is taken from the husband and an egg from the wife, fertilization is done externally, then the embryo is implanted in the wife's womb.

7. When the husband's sperm is collected and injected into a suitable part of the cervix or womb of the wife to facilitate internal fertilization.

Other concerns related to this matter include the exposure of the woman's `Awrah and other private parts; the risk of errors in the laboratory; and the potential that some unscrupulous individuals in certain hospitals might betray their trust by deliberately switching eggs or sperm to guarantee a successful procedure and gain more profit. Therefore, we must exercise extreme caution when handling this issue. And Allaah knows best. [Majallat al-Majma' (3/1/423)]

{And do not kill yourselves} [37]

And if it is (extremely) cold (and using cold water) would harm a person, then it is forbidden for him to use the (cold) water until he finds hot water. Until then, he should perform Tayammum. When it is not allowed for a person to tell someone to cut off one of his fingers, then what about a body part that has a vital function, like the kidneys, liver, etc.?

I am surprised how a person can donate his organs that Allaah تعالى created in him. No doubt, they serve a great benefit and a vital function in the body. Does anyone think that Allaah تعالى created these kidneys in pairs (without purpose)? This is not possible. Each kidney has an important role. Furthermore, if someone donates one kidney and the other becomes infected or damaged, and stops working, what will happen? Answer this, O doctors! (But naturally), he would die! Do not treat human beings like automobiles with a garage and spare parts.

Q15. If a patient is confirmed to be brain dead, some doctors ask the relatives of the deceased patient, who is brain dead, to donate their organs, and those relatives agree. Do you consider this to be unlawful?

Answer: This is more severe because the relatives of the deceased do not have the authority to do so (i.e., if a person cannot bequeath to donate his own organs after his death, then how can his relatives have the authority?).

Q16. What about blood donation?

Answer: There is no problem in donating blood as long as it does not harm the donor and helps the recipient. This is because, by the Will of Allaah, blood is automatically replenished, unlike organs.

Q17. Some medicines, including homeopathy and others, contain small amounts of alcohol, usually between 1% and 3%. People who take these medicines and treatments are often unaware that they contain alcohol. Is it permissible to prescribe and use such medicines as treatment? Also, is it allowed to sell them?

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[37] Surah al-Nisaa' (4): 29

Answer: A small amount of alcohol is harmless. If 3% or less doesn't cause intoxication, then using it is acceptable. I've heard that many medicines can only be preserved for a long time by adding some alcohol. So, there's no problem with that. However, if the alcohol content is higher, like 50% or 60% (or any ratio that would cause intoxication), then its use is not permitted. [38] [39]

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[38] If the medicine is mixed with alcohol and the alcohol content is high enough to cause intoxication, then it is considered Khamr and is Ḥaraam to consume. If the alcohol content is very low and does not cause intoxication, then it is permissible to consume.

It says in Fataawa al-Lajnah al-Daa'imah (22/110):
"Mixing medicines with intoxicants is not allowed. However, if the medicine is combined with alcohol and consuming a large amount leads to intoxication, then handling and drinking it is Ḥaraam, regardless of the quantity. If a large amount does not cause intoxication, then it remains permissible to handle and drink." End quote.

Shaikh Ibn al-`Uthaymeen رحمه الله said:
"For medicines containing alcohol, if the alcohol causes intoxication, it is considered Ḥaraam. However, if no such effects are observed and the alcohol is used solely as a preservative, then it is permissible, as the alcohol content does not have any influence." [Liqaa'aat al-Baab al-Maftoohah (3/231)]

[39] Fatwas of the Permanent Committee on using prohibited things as medicine

Q: What is the ruling on someone who is about to die and nothing can cure them except Khamr (intoxicant), especially since they live in a very cold area?

Answer: "Receiving medical treatment is considered Mashroo` (Islaamically permissible) when it is carried out using methods allowed by Allaah تعالى and His Messenger ﷺ. Only lawful substances can be used for treatment, while Ḥaraam (forbidden) substances cannot be used for treatment. A key proof for the prohibition (Ḥaraam) of seeking treatment with forbidden substances - especially Khamr - is the Ḥadeeth Mu`allaq reported by Al-Bukhaaree in his Ṣaḥeeḥ, that Ibn Mas`ood رضي الله عنه said about the intoxicants: **❝Allaah did not put your healing in the things which He has prohibited for you.❞** [Ṣaḥeeḥ al-Bukhaaree, Book On Drinks, Chapter 15]

However, Al-Ṭabaraanee found the missing link in the chain of narration of the foregoing Ḥadeeth Mu`allaq and mentioned that all its narrators are narrators of Ṣaḥeeḥ Ḥadeeth. The foregoing Ḥadeeth is also related by Imaam Aḥmad, Ibn Ḥibbaan in his Ṣaḥeeḥ, Al-Bazzaar, Abu Ya`la, and Al-Tabaraanee on the authority of Umm Salamah while the narrators of Abu Ya`la are Thiqaat (trustworthy).

Another proof for this is related by Abu Dawood in his Sunan from the Ḥadeeth of Abu Al-Dardaa' رضي الله عنه who said that the Messenger of Allaah ﷺ said: **❝Allaah has sent down both the disease and the cure, and He has made a cure for every disease, so treat yourselves medically, but do not treat it with anything Ḥaraam (forbidden).❞** [Sunan Abu Dawood (3874) and graded as "Ḥasan" by Shaikh al-Albaanee in al-Ṣaḥeeḥah (1633) from a different chain]

Moreover, it is related in Ṣaḥeeḥ Muslim (4892) on the authority of Ṭaariq Ibn Suwayd Al-Ju`fy رضي الله عنه that he asked the Prophet ﷺ about Khamr so the Prophet ﷺ forbade him to make it and detested this. Ṭaariq told the

Q18. Is it acceptable for a doctor to treat a patient without specific experience (in that illness), even if more experienced doctors are available?

Answer: It is not acceptable for a doctor to treat a patient's body as an object for experiments and tests (like a guinea pig). Just as a person is not permitted to issue a Fatwa (verdict) without knowledge, the same applies to doctors.

Q19. During medical investigations, doctors sometimes send the genetic samples of a sick child for analysis. Occasionally, they also send the genes of the parents to assess their health status. If, after completing these tests on the child and both parents, it is found that the likelihood that the child does not belong to the father is very high, what would be the responsibility of the lab examiner?

Answer: The child is considered to belong to the father, even if lab tests strongly indicate that the child does not belong to him. The proof of this is (the following narration):

A man came to the Prophet ﷺ and said: O Allaah's Messenger! A black child has been born for me. The Prophet ﷺ asked him: **❝Have you got camels?❞** The man said: Yes! The Prophet ﷺ said: **❝What color are they?❞** The man replied: Red. The Prophet ﷺ said: **❝Is there a grey one among them?❞** The man replied: Yes. The Prophet ﷺ said: **❝Whence did that (greyness) come?❞** He said: May be it is because of its heredity. The Prophet ﷺ said: **❝May be your son**

Prophet ﷺ that he would make Khamr for medical treatment. The Prophet ﷺ then said: **❝ It is not a medicine, it a disease.❞**

It is important to note that when Allaah تعالى commands something, it is either because it is entirely good or because its goodness outweighs its evil. And when He تعالى forbids something, it is either because it is harmful in itself or because its harm outweighs its benefit. Allaah is All Wise and All Knowing. Thinking that a disease cannot be cured except by drinking Khamr is a delusion. There are many religious and natural remedies, but medicine does not cure disease (by itself); rather, healing comes from Allaah تبارك وتعالى when the medicine is used. Using lawful means can be done with reliance on them (entirely, which is Shirk), or it may be accompanied by using them as a means while relying on Allaah تبارك وتعالى. In Sharee`ah, one must believe that the medicine may or may not work (and it is ultimately up to Allaah's Will). However, relying solely on medicines (without acknowledging their effect as dependent to Allaah's Will) is Shirk (associating others with Allaah in His Divinity or Worship). And Allaah is the One Who grants success. And may peace and blessings of Allaah be upon our Prophet Muhammad, his family, and Companions." [Fatwa al-Lajna al-Daaimah (22/87-89)]

inherited the color from his ancestors.❞ The Prophet ﷺ did not allow him to deny his paternity of the child. [40]

Also, this narration: Sa`d Ibn Abee Waqqaas and Abu Ibn Zam`ah quarreled over a boy. Sa`d said: O Allaah's Messenger ﷺ! This boy is the son of my brother (`Utbah Ibn Abee Waqqaas) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles. Abu Ibn Zam`ah said: O Allaah's Messenger ﷺ! This is my brother and was born on my father's bed from his slave-girl. Allaah's Messenger cast a look at the boy and found definite resemblance to `Utbah and then said: **❝The boy is for you, O Abu Ibn Zam`ah. The child goes to the owner of the bed, and the adulterer gets nothing but the stones (despair, i.e., to be stoned to death).❞** Then the Prophet ﷺ said (to his wife): **❝O Saudah bint Zam`ah! Screen yourself from this boy.❞** So Saudah never saw him again. [41]

The Prophet ﷺ denied that the child belonged to `Utbah despite the clear resemblance. Therefore, in this case, the child still belongs to the father even if medical tests say otherwise.

Q20. May Allaah protect you! (In your talk), you mentioned that you will list some of the books of Ruqya. We kindly ask you to do so.

Answer: Among such notable books are "Zaad al-Ma`aad" by Ibn al-Qayyim رحمه الله, which includes numerous (narrations) on this subject; "al-Waabil al-Sayyib" also by Ibn al-Qayyim; and "al-Kalim al-Tayyib" by Shaikh al-Islaam Ibn Taymiyyah رحمه الله; (Shaikh) al-Albaanee رحمه الله has done Tahqeeq (verification) on this book and selected the authentic Ahaadeeth (while removing the weaker ones). Additionally, the book "al-Adhkaar" of al-Nawawee رحمه الله, although there are some narrations in it that are not authentic.

Q21. How should we deal with patients who are in a coma or in a state similar to a coma, and they are in this state for five years or more?

Answer: There should be a hospital committee that reviews such cases. This is a problem because these patients occupy space (i.e., beds) in the hospital without making progress. The committee needs to decide whether it is better to send patients back to their families.

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[40] Ṣaḥeeḥ al-Bukhaaree (5305, 6847, 7314) and Ṣaḥeeḥ Muslim (3574, 3575, 3576)

[41] Ṣaḥeeḥ al-Bukhaaree (2053, 2218, 2421, 2745, 4303, 6749, 6765, 6817, 7182) and Ṣaḥeeḥ Muslim (3435)

Q22. Is it allowed to use animals such as mice and rabbits for laboratory tests and experiments? Occasionally, these animals are given poisonous substances, and the effects are visible in the animals as they develop cancerous cells. Afterwards, these animals are euthanized and studied for human benefits (and medical progress).

Answer: In reality, this (question) pulls in a different direction. Primarily, the fundamental idea is that everything on this earth has been created for our benefit:

﴿هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الْأَرْضِ جَمِيعًا﴾

{He it is Who created for you all that is on earth.} [42]

So, everything on earth exists for our benefit. From this perspective, conducting experiments on these animals is permissible, even if it causes them suffering and pain, because it serves a purpose.

On the other hand, the Prophet ﷺ prohibited torturing animals and instructed that care should be taken during slaughter and sacrifice. Therefore, this issue needs careful study, and we ask Allaah to guide us to the correct path regarding this.

Q23. Is it permissible in Sharee`ah to donate bone marrow from one person to another? During this procedure, the bone marrow donor is put to sleep, and it does not harm or affect him; the bone marrow is naturally available in the body.

Answer: If it can replicate (or regrow) and does not harm the patient (or the donor), it will be treated just like blood, meaning it is permissible to donate.

Q24. Is it considered sinful for a Muslim to socialize with non-Muslims without inviting them to Islaam?

Answer: There is no doubt that he has neglected an obligation because Allaah تعالى commanded us to invite people to Islaam. Many doctors who are close to Islaam (and only need proper guidance). Therefore, I advise you, along with all other previous advice, to invite these Christians and others to Islaam. You should also give them books they can study or recordings they can listen to, in their language. And the Prophet ﷺ said to `Alee Ibn Abee

[42] Surah al-Baqarah (2): 29

Taalib: **❝ By Allaah, if a single person is guided by Allaah through you, it will be better for you than a whole lot of red camels. ❞** [43]

The Arabs of that time considered red camels among their most valuable possessions. I recommend inviting such people to Islaam so they can gain a proper understanding of it. If you stay silent, they might claim that everyone has their own religion and that no one should invite others to theirs. Additionally, as a method of Da`wah, it is permissible to invite them as guests to your home if needed.

Q25. We traveled from al-Riyaaḍh to Makkah for `Umrah. We stayed from Wednesday to Friday, combining and shortening the `Asr prayer with the Friday prayer, offering it as two Rak`aat. What is the ruling on this ?

Answer: They are now obligated to repeat the `Asr prayer (at `Asr time) while shortening it (as two Rak`aat because they are travelers). The prayer they combined with Jumu`ah will be regarded as an optional prayer and not an obligatory one. The Friday prayer is a distinct prayer, with no equivalent, and no other prayer should be combined with it. [44]

Q26. Is it necessary for a doctor to begin resuscitation on a patient with no chance of recovery, knowing that the patient is solely alive because of the machine, by Allaah's Will, and will die eventually?

Answer: Baarak Allaahu feekum! Even if the patient's life is prolonged in such circumstances, there is no real benefit to his survival, since his heart lacks the capacity to make intentions, he cannot speak due to the absence of tongue movement, and cannot perform limb actions needed to fulfill obligations. Therefore, there is no benefit for the patient. The Council of Senior Scholars in Saudi Arabia has issued a Fatwa on this issue, and the Ministry of Health has been notified. Refer to that Fatwa for more details. [45]

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[43] Ṣaḥeeḥ al-Bukhaaree (3701, 4210) and Ṣaḥeeḥ Muslim (5918)

[44] Combining the `Asr` prayer with the `Jumu`ah` prayer is not valid, as stated in books of Fiqh such as al-Muntaha and al-Iqnaa'.

[45] If a person is in a coma or suffering from advanced cancer, and three reliable specialist doctors concur that the patient will surely die if life support is withdrawn and that further treatment is pointless, then life support is not necessary.

Q27. It is understood from your speech that donating blood is permitted because it can replicate itself. So, isn't it possible to apply the same principle to other organs that have the ability to regenerate, such as the liver? If it is medically proven that the liver can regenerate, then is it allowed to donate a part of it—especially since some surgeries remove a part of the liver and transplant it into another patient—without removing the entire organ?

Answer: If your claim is true - that the liver can regenerate after part of it is removed - then the liver would be treated similarly to blood, which is the only justification I see. However, I doubt that removing the entire liver would allow it to grow a new one, so my answer would depend on the reasoning: it could be yes or no.

رحم الله الشيخ محمد ابن صالح العثيمين وجزاه خيراً على ما بذل للأمة من علم

May Allaah have mercy on
Shaikh Muhammad Ibn Saaleh al-`Uthaymeen
and reward him immensely for his efforts in spreading
knowledge within the Ummah

The Standing Committee for Academic Research and Issuing Fataawa clarified the situations where measures should not be taken to resuscitate the patient:

1. If the patient is already dead upon arrival at the hospital, resuscitation is unnecessary.

2. If the patient's case indicates that resuscitation is not appropriate, based on reports from three trustworthy specialist doctors, there is no need to resuscitate the patient.

3. If the patient's illness is chronic and untreatable, and three trustworthy specialist doctors agree he will definitely die, then there is no need to use life support.

4. If the patient is incapacitated, or in a vegetative state, or has a chronic disease or late-stage cancer, or suffers from chronic heart and lung disease where the heart and lungs frequently stop, and three trustworthy specialist doctors confirm this, then life support is not necessary.

5. If a patient shows signs of brain damage that three reliable specialist doctors agree cannot be treated, then there is no need to use life support, as it would be pointless.

6. If three trusted specialist doctors determine that heart and lung resuscitation is unnecessary and inappropriate in a specific case, life support should not be used. Moreover, the views of the patient's relatives concerning initiating or withdrawing life support should not influence this decision, as they (the relatives) are not medical experts. [Fataawa al-Lajnah al-Daa'imah (25/80-82)]

Part 2

نصيحةٌ إلى طبيبٍ مسلمٍ

ضِمْنَ ضوابطَ شرعيةٍ يلتزمُ بها في عيادته

A Piece Of Advice To A Muslim Doctor

Including A Set Of Religious Regulations He Should Abide By In His Clinic

(Summarized and paraphrased)

By Shaikh Abou `Abdul-Mou`eez Muhammad `Alee Ferkous

Translated by:

Abu Sahl Fahad Barmem

Shaikh Muhammad `Alee Ferkous:

The Knowledge Of The Science Of Medicine: Its Reality And Importance:

All praise is for Allaah, the Lord of the worlds; and the blessings and peace of Allaah be upon the one who was sent as mercy for the worlds, and upon his family, his companions, and his brothers till the Day of Judgment. To proceed…

Knowledge of medical science involves studying the human body's condition to identify the causes of illnesses and diseases. It combines theoretical understanding with practical application and demands mental alertness, much like accounting. Since craftsmanship and production—such as farming and agriculture—are essential for societal welfare and are classified as Farḍh al-Kifaayah (collective obligation),[46] the same ruling applies to knowledge of medicine and accounting, as noted by Abu Haamid al-Ghazaaalee and Ibn Qudaamah.[47]

However, the obligation to learn medicine depends on necessity, which varies based on situation, time, and place. It is sufficient if there are enough doctors in specific areas to meet healthcare needs of the people by providing medications and treating illnesses and diseases. Studying medicine helps empower the Muslim community and decreases dependence on the Kuffaar for healthcare. Historically, Muslim scholars and learned individuals from earlier generations studied, taught, and authored works on medicine.

Furthermore, knowledge of medicine across its various branches is essential for protecting physical health. Without good health, fulfilling religious and worldly responsibilities becomes difficult. The One Who sent down the disease also provided its cure and instructed the use of different treatments to heal illnesses.

The doctor should focus on improving his skills, learning the proper procedures, and following medical guidelines to effectively treat diseases. This will enable him to perform his duties diligently. Failure to do so could seriously harm the patient, and he would be held accountable.

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[46] Fardh al-Kifaayah (collective obligation): if some members of society perform it, then others are relieved of the responsibility; however, if everyone neglects it, then all are sinful. For example, offering Ṣalaah al-Janaazah (funeral prayers) is Fardh Kifaayah.
Farḍh al-`Ayn (individual obligation): It refers to an obligation that each legally responsible and mature individual must fulfill. For example, praying five times daily is considered an individual obligation.

[47] See Ihyaa `Uloom al-Deen of al-Ghazzaalee (1/16) and Mukhtasar Minhaaj al-Qaasideen of Ibn Qudaamah (1/17)

The Messenger of Allaah ﷺ said: **❝Whoever gives medical treatment, with no prior knowledge of medicine, is responsible (if he kills or harms someone).❞** [48]

And regarding such responsibilities, Shaikh al-Islaam Ibn Taymiyyah رحمه الله said (paraphrased):

❝Some people have said: "There are four types of people who cause the most corruption on earth:
1. The poorly prepared philosopher who has little knowledge of the Texts (the Qur'aan and the Sunnah).
2. The underprepared scholar who has little understanding of the Texts.
3. The poorly trained doctor who has little knowledge of medicine.
4. The poorly informed grammarian with limited knowledge of grammar.
The first one harms religion. The second one corrupts the land (and the country). The third one harms the body. The fourth one corrupts the language."❞ [49]

The doctor should be grateful to Allaah for granting him the opportunity to attain a high position in this field, to understand the causes of diseases, and to learn the principles of medicine through practical experience and skill acquisition. All of this was made possible because of the favors and blessings of Allaah سبحانه وتعالى upon him. Therefore, a Muslim doctor should recognize these blessings, show gratitude, and be thankful to Him. This gratitude should be visible in his actions - fulfilling religious duties, maintaining a respectful attitude, exhibiting good manners, and following the example of the Salaf al-Ṣaaleḥ رحمهم الله, those who excelled in knowledge and distinguished themselves by adhering to Islaamic principles and legislation. Such gratitude is part of true acknowledgment and contributes to the perfection of Tawḥeed.

This topic focuses on the religious regulations governing a Muslim doctor's personality and conduct that he must adhere to in his professional life. The other part addresses concerns related to his clinic.

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[48] Sunan Abu Dawood (4586, 4587), Sunan al-Nasaa'ee (4830), and Sunan Ibn Maajah (3466), and graded as "Ḥasan" by Shaikh al-Albaanee

[49] Based on what Shaikh Ibn Taymiyyah mentioned in Majmoo` al-Fataawa (5/118-119)

The Religious Regulations That The Doctors Should Adhere To In Their Clinic:

Regarding the clinics, doctors should adhere to the guidelines outlined below:

First: Providing a dedicated space within the clinic for people to offer prayers, with separate areas for men and women, this is because of the position and importance of al-Ṣalaah in Islaam. Since offering al-Ṣalaah is an obligation for every Believer. Having a designated area emphasizes its significance, for it is the foundation of the Deen and a key pillar upon which Islaam is built.

Second: The clinic must not become a place where men and women mingle – one should fear the Fitnah. There should be proper separation between the two opposite sexes at the reception, in the waiting area, in the treatment rooms, and among the staff.

It is reported in an authentic Ḥadeeth that the Prophet ﷺ said: **❝I am not leaving behind me a more harmful trial for men than women.❞** [50]

The Prophet ﷺ also said: **❝The world is sweet and green (alluring) and verily Allaah is going to install you as vicegerent in it in order to see how you act. So avoid the allurement of women: verily, the first trial for the people of Isra'eel was caused by women.❞** [51]

Third: It is not allowed to provide ashtrays for smokers, as it could suggest that smoking is acceptable in the clinic, potentially encouraging smokers to continue. Likewise, the clinics should not allow magazines and books in the waiting area that are ignoble and vile and do not reflect the proper manners and values of the clinic owners. Instead, they should keep magazines and storybooks that promote Da`wah towards Islaam and good manners, serving as a constructive way for visitors to read while waiting for their turn.

Fourth: It is not permissible to hang frames (pictures or posters) containing Aayaat from the Qur'aan to seek blessings from them, nor for the purpose of decoration. The Qur'aan was revealed so that hearts incline towards it; as a cure (Shifaa') and Mercy (for the Believers); so that they reflect upon it, act upon it in obedience, and abide by it. Similarly, it is not allowed to hang pictures of animate beings on the wall, as the Prophet said ﷺ: **❝Those who will receive the most severe punishment from Allaah on the Day of Resurrection will be the picture**

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[50] Ṣaḥeeḥ al-Bukhaaree (5096) and Ṣaḥeeḥ Muslim (6604)

[51] Ṣaḥeeḥ Muslim (6606)

makers (of living objects).” [52] There is no problem with hanging posters or pictures containing the wise statements of scholars (or advice and instructions from doctors). One can also hang posters providing guidance for patients on how to perform Ṭahaarah (purification) and how to offer al-Ṣalaah (and other rulings pertaining to a sick person).

Fifth: In the clinics, there should be a separate chamber for patients with contagious diseases, and the doctors should prevent other patients from coming into contact with them so that the diseases do not spread, by the Will of Allaah تعالى. The Prophet ﷺ said: **“The cattle suffering from a disease should not be mixed up with healthy cattle.”** [53] Even though the Ḥadeeth refers to cattle and animals, the lesson lies in the general meaning of the words and is not limited to a specific cause (i.e., the extracted principle is in the generality of the wording, not restricted to its reason). And this is supported by the statement of the Prophet ﷺ regarding plague: **“If you hear of an outbreak of plague in a land, then do not enter that place; but if the plague breaks out in a place while you are already in it, then do not leave that place in trying to escape from it.”** [54]

Sixth: It is preferred that one change the direction of his desk so that it faces the Qiblah and he sits facing it, as reported in the Ḥadeeth of Abu Hurairah رضي الله عنه, in which the Messenger of Allaah ﷺ said: **“For everything, there is a superior way (to do it), and the most superior (thing to do) in the gatherings is to face the Qiblah.”** [55] In contrast, when constructing the clinic or other buildings, care should be taken to ensure that the toilets face a direction other than the Qiblah, which is the direction Muslims face when praying. The Qiblah should be

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[52] Ṣaḥeeḥ al-Bukhaaree (5950, 5954, 6109) and Ṣaḥeeḥ Muslim (5270, 5271)

In another narration the Prophet ﷺ: **“The makers of these images will be punished on the Day of Resurrection, and it will be said to them: ‘Bring to life that which you have created’.”** He ﷺ then said: **“Angels do not enter the house in which there is a picture.”** Ṣaḥeeḥ al-Bukhaaree (2105, 3224, 5181, 5951, 5957, 5961, 7557, 7558) and Ṣaḥeeḥ Muslim (5266, 5268)

[53] Ṣaḥeeḥ al-Bukhaaree (5771, 5774) and Ṣaḥeeḥ Muslim (5510, 5511); this phrase can also be translated to mean: **“Do not put a sick person with a healthy one.”**

[54] Ṣaḥeeḥ al-Bukhaaree (3473, 5728, 5729, 5730, 6973) and Ṣaḥeeḥ Muslim (5493, 5494, 5495, 5496, 5498, 5500)

[55] Reported by al-Tabaraanee in al-Awsat (2354) and graded as “Ḥasan” by Shaikh al-Albaanee in al-Ṣaḥeeḥah (2645)

honored and sanctified, as the Prophet ﷺ said: **❝While defecating, neither face nor turn your back to the Qiblah, but face either east or west.❞** [56]

The Religious Regulations Concerning Doctor's Characteristics And Manners:

As for the religious regulations governing the doctor's behavior and manners, they can be summarized as follows:

First: The person - on his nameplate, letterhead, and stamp - should label himself as *al-Ṭabeeb* (الطبيب) "Doctor" or "Physician" rather than *al-Ḥakeem* (الحكيم) "the wise one," because the Text (the Sunnah) uses the word *al-Ṭabeeb* rather than *al-Ḥakeem* to describe a medical practitioner.[57]

Second: The Muslim doctor or people in other professions should avoid imitating the Kuffaar, especially when it involves their religion, such as their (religious) symbols, or matters related to their worldly affairs – specific habits they are known for, imitating them in their way of dressing, shaving the beard, letting the mustache grow, (or letting the lower garments hang below the ankles), etc.

The Prophet ﷺ said: **❝Whoever imitates a people (in their actions), is considered to be one of them.❞** [58]

The Prophet ﷺ also said: **❝Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.❞** [59]

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[56] Ṣaḥeeḥ al-Bukhaaree (394) and Ṣaḥeeḥ Muslim (507)

[57] One such text is the statement of the Prophet ﷺ: **❝Any (Tabeeb) physician who practices medicine when he was not known as a practitioner before that and he harms (the patients) he will be held responsible.❞** [Sunan Abu Dawood (4587) and graded as "Ḥasan" by Shaikh al-Albaanee]

[58] Sunan Abu Dawood (4031) and graded as "Ḥasan Ṣaḥeeḥ" by Shaikh al-Albaanee

[59] Ṣaḥeeḥ al-Bukhaaree (5892) and Ṣaḥeeḥ Muslim (500, 501)

TN: Many people sport a beard or wear their lower garments (trousers, etc.) above their ankles, not because it is a Sunnah, but because it is in fashion or because they are imitating a "celebrity" or an "actor". So their actions may seem to be in accordance with the Sunnah, but in reality, they are not following the Sunnah but rather their

Third: The doctor should communicate using Arabic with other doctors and patients, and this applies to professionals from different fields as well. Arabic is the language in which the Waḥee (Revelation) was sent, is the foundation of Shar`ee Knowledge, and is linked to the Muslim Ummah.

Fourth: Doctors and people in other professions should prefer using the Hijree calendar for marking dates and scheduling appointments whenever possible. While using the Gregorian calendar is allowed, depending solely on it is a sign of giving preference to the Kuffaar way of life.

Fifth: Muslim doctors, pharmacists, and others should remove and refrain from placing all types of medical symbols and related items that have the potential to corrupt the `Aqeedah or are linked to pagan philosophy – whether on the (glass doors), walls, signboards, (prescription) papers, stamps, or means of transport (ambulance, etc.). This also includes the "Red Cross," which is similar to the Christian symbol of the cross and is from the worst form of Kufr and the detestable form of Shirk (associating partners with Allaah). Allaah تعالى said:

﴿لَّقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ﴾

{Surely, disbelievers are those who said: "Allaah is the third of the three (in a Trinity)." But there is no ilaah (god) (none who has the right to be worshipped) but One Ilaah (God - Allaah).} [60]

This also includes the pharmaceutical symbols, i.e., the snake coiled around a cup, because in the religion of the Greeks and Romans, the snake represents the "god" of medicine, who bestows health and well-being. Similarly, all symbols that oppose Tawḥeed and Sincerity (Ikhlaaṣ) towards Allaah and corrupt the Muslim `Aqeedah (Creed) should be shunned.

Sixth: It is totally impermissible for doctors to shake hands with members of the opposite sex who are not Maḥaarim, whether they are young or old, with or without a barrier (i.e., gloves), because of the saying of the Prophet ﷺ: **❝For one of you to be stabbed in the head with an**

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desires. **❝Verily! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended.❞** [Ṣaḥeeḥain]

[60] Surah al-Maaidah (5): 73

iron needle is better for him than that he should touch a woman who is not permissible for him. ❞ [61]

The Prophet ﷺ also said: ❝**I do not shake hands with women.** ❞ [62]

`Aaishah رضي الله عنها said: ❝**By Allaah! The hand of Allaah's Messenger ﷺ never touched the hand of any woman.** ❞ [63]

Seventh: If a female patient needs medical treatment and there is no female doctor available, it is not permissible for a male doctor to see or touch any part of her body except where necessary. If touching her becomes necessary, he should wear gloves to serve as a barrier. He should instruct her to cover all of her body except the part that needs treatment.

Eight: It is impermissible for a male doctor to be in Khulwa (seclusion) with a non-Maḥram woman because of the saying of the Prophet ﷺ: ❝**A man is not alone with a woman except that the third of them is al-Shaitaan.** ❞ [64]

Therefore, during the checkup, her husband or any male guardian should accompany her, if possible, or another female relative if available. If no one accompanies her, the least he should do is to leave the door open and conduct the checkup behind a curtain. This way, the danger of being secluded with a non-Maḥram woman is avoided. If the doctor needs an assistant, he should choose one who does not display her beauty (and wears proper Ḥijaab).

Ninth: It is not permissible for the doctor to speak with a non-Maḥram woman except out of necessity and only to carry out the checkup. Unnecessary talk, joking, etc., should be avoided, as this goes beyond what is necessary. Furthermore, he should not use profane or obscene language or adopt an unpleasant tone when speaking with the patient. Rather, he should be patient, kind, and tolerant, especially with elderly patients. Such manners are loved by Allaah تعالى, as mentioned by the Prophet ﷺ.

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[61] Al-Ṭabaraanee in al-Kabeer (486, 487) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee in al-Ṣaḥeeḥah (226), Ṣaḥeeḥ al-Jaami` (5045) and Ṣaḥeeḥ al-Targheeb (1910)

[62] Sunan al-Nasaa'ee (4181) and Sunan Ibn Maajah (2874) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee

[63] Ṣaḥeeḥ al-Bukhaaree (2713, 4891, 5288, 7214) and Ṣaḥeeḥ Muslim (4602, 4603)

[64] Sunan al-Tirmidhee (2165) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee

It is reported from Ibn `Abbaas رضي الله عنهما that the Messenger of Allaah ﷺ said to Ashajj Abdul-Qais رضي الله عنه: **❝You possess two qualities that Allaah loves. These are clemency and tolerance.❞** [65]

Tenth: The doctor should take care to offer the prayers in the Masjid with the congregation. He should try not to schedule appointments with patients that would conflict with prayer times. But if something comes up that keeps him preoccupied from offering the prayers with the congregation, then he should at least take care to offer al-`Aṣrayn (the Fajr and `Aṣr prayers) with the congregation.

Narrated Fadaalah رضي الله عنه: The Messenger of Allaah ﷺ taught me (certain matters), and from what he taught me was: **❝And guard the five daily prayers.❞** I said (to him): I have many works at these times; so give me comprehensive advice that if I follow, should be sufficient for me. He ﷺ said: **❝Guard the two `Aṣr prayers (al-`Aṣrayn).❞** But the term al-`Asrayn was not used in our language. Hence I said: What is al-`Aṣrayn? He ﷺ said: **❝A prayer before the sunrise and a prayer before the sunset** (i.e. the Fajr and the `Aṣr prayers)**.❞** [66]

If due to an emergency and time constraints, the doctor finds it difficult to offer the prayers at their stated times, he may combine the prayers, as mentioned by Ibn `Abbaas رضي الله عنهما.

Narrated Ibn `Abbaas رضي الله عنهما: **❝The Messenger of Allaah ﷺ combined the Dhuhr and `Aṣr prayers; and the Maghribg and `Ishaa prayers at Madeenah without being in a state of fear, nor due to rain.❞** He (Ibn `Abbaas) was asked: What did he intend by it? He replied: **❝So that his Ummah should not be put to (unnecessary) hardship.❞** [67]

Eleventh: The doctor should strictly follow the principles of his profession and display good manners, especially by being truthful with patients in his speech, behavior toward them, and his promises, due to the saying of Allaah تعالى:

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[65] Ṣaḥeeḥ Muslim (24, 25)

[66] Sunan Abu Dawood (428) and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee. This narration stresses performing Subh (Fajr) and `Asr at the stated time. And its meaning is that if it is difficult for you to pray at the early time for each prayer, then at least these two prayers must be performed at their early times.

[67] Ṣaḥeeḥ Muslim (1515, 1516, 1517, 1520), Sunan Abu Dawood (1210, 1211), Sunan al-Tirmidhee (187), Sunan al-Nasaa'ee (602)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

{O you who believe! Be afraid of Allaah, and be with those who are true (in words and deeds)} [68]

Essential Manners Every Muslim Doctor Should Practice and Uphold:

a) Trust and responsibilities: One of a doctor's duties is to care for the patient's health. The trust they must uphold includes keeping the patient's secrets and covering their faults. They should not reveal these secrets unless it is necessary (such as consulting other doctors), in accordance with the Prophet's ﷺ teachings: **❝ …and he who conceals (the faults) of a Muslim, Allaah would conceal his faults in the world and in the Hereafter. ❞** [69]

b) Tasmiyah: When diagnosing or treating a patient, the doctor should start with *Tasmiyah* (saying: *Bismillaah*) and conclude with "*al-Ḥamdulillaah*," and should attribute his success to Allaah سبحانه وتعالى.[70] The doctor should visit (admitted) patients, assess their condition, monitor their progress, and ensure they are receiving proper care. All this falls under the doctor's responsibilities because of the saying of the Prophet ﷺ: **❝ All of you are guardians and are responsible for your wards. ❞** [71]

The doctor should attempt to comfort the patient, pray for his recovery, and speak to him with encouraging words, just as the Prophet ﷺ did when visiting the sick:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللهُ

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[68] Surah al-Tawbah (9): 119

[69] Ṣaḥeeḥ al-Bukhaaree (2442) and Ṣaḥeeḥ Muslim (6250, 6518)

[70] It is from Sincerity (Ikhlaaṣ) to attribute good things to Allaah and thank Him for it.

Anas رضي الله عنه narrated that a young Jewish boy used to serve the Prophet ﷺ. The Prophet ﷺ visited him when he became (terminally) ill. He ﷺ sat near his head and asked him to embrace Islaam. The boy looked at his father, who was sitting there; the father told him to: 'obey Abu al-Qaasim'. So the boy embraced Islaam. The Prophet ﷺ came out saying: **❝ Praise be to Allaah Who saved the boy through me from the Hell-fire. ❞** [Ṣaḥeeḥ al-Bukhaaree (1356) and Sunan Abu Dawood (3095) and the wordings are his]

[71] Ṣaḥeeḥ al-Bukhaaree (893, 2409, 2554, 2558, 5188, 5200, 7138) and Ṣaḥeeḥ Muslim (4496)

❝No harm (will befall you), (it will be a) purification (from sins), if Allaah wills.❞ [72]

The doctor should remind the patient that the true healer is Allaah, encouraging the patient to place hope in Allaah rather than in the doctor and their treatment, even if the doctor is highly skilled.

Abu Rimthah narrated: My father said to the Prophet ﷺ: Show me what is on your back, for I am al-Ṭabeeb (physician/healer). He ﷺ said: **❝Allaah is al-Tabeeb (the One Who Heals), rather, you are just one who soothes (and comforts others with words). Its healer is He Who has created it.❞** [73]

Meaning: you are merely someone who comforts others (with words) and treats them with kindness and gentleness, but you are not a genuine healer. Only Allaah is truly capable of curing and granting good health.

`Aaishah رضي الله عنها reported: When the Prophet ﷺ visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ البَاسَ، اشْفِهِ وَأَنْتَ الشَّافِي، لاَ شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا

“Allaahumma Rabbannaas, adh-hibil-ba’sa, ashfih, wa antash-Shaafee, laa shifaa’a illaa shifaa’uka, shifaa’an laa yughaadiru saqamaa”

❝O Allaah! the Lord of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease.❞ [74]

If visiting the sick is one of the rights of a Muslim over another, then it is the doctor’s duty to prioritize this.

c) No Deception: From good manners is that the doctor should neither cheat the patient nor tell him a lie, nor should he prescribe a medicine that may contain prohibited substances, such as fats from dead animals, alcohol, or pork, because treatments using prohibited substances

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[72] Ṣaḥeeḥ al-Bukhaaree (3616, 5656, 5662, 7470)

[73] Sunan Abu Dawood (4207) and graded as “Ṣaḥeeḥ” by Shaikh al-Albaanee

[74] Ṣaḥeeḥ al-Bukhaaree (5675, 5743, 5750) and Ṣaḥeeḥ Muslim (5432, 5433, 5434, 5435)

are Ḥaraam, as Imaam al-Bukhaaree reported from Ibn Mas`ood رضي الله عنه: **❝Allaah did not place your healing in the things He has prohibited for you.❞** [75]

Furthermore, the doctor should not prescribe a medicine that he knows is ineffective for the patient or will not produce the desired outcome, especially when the appropriate medicine or treatment is unavailable. Doing so constitutes treachery and deception. The Prophet ﷺ said: **❝Anyone who gives his Muslim brother misguided advice when they consult him has betrayed them.❞** [76]

It is also forbidden to issue a letter for a leave of absence to anyone not entitled to it, or to conceal an applicant's illness when applying for a job, a competition, or marriage, especially if done for monetary gain.

One of the doctor's responsibilities is to give proper advice to patients and guide them toward what would be benefit them in curing their illnesses. As the Prophet ﷺ said: **❝The rights a Muslim has over another Muslim are six… when he asks him for advice, he should give him good counsel…❞** [77]

And the Prophet ﷺ also said: **❝al-Deen al-Naseehah❞** (i.e. sincerity and well-wishing). It was said: "To whom?" He ﷺ said: **❝1) To Allaah, 2) His Book, 3) His Messenger, 4) To the Imaams (rulers and scholars) of the Muslims, 5) And the Muslims in general.❞** [78]

d) Dealing with honor: Part of good manners involves treating others with respect and honor. Respecting people is one of the objectives (Maqaasid) of the Sharee`ah, as Allaah تعالى said:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

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[75] Ṣaḥeeḥ al-Bukhaaree (7/110) – Arabic

[76] Sunan Abu Dawood (3657) and graded as "Ḥasan" by Shaikh al-Albaanee

[77] Ṣaḥeeḥ Muslim (5379). Imaam al-Bukhaaree reported this in Mu`allaq form in his Ṣaḥeeḥ (3/72)

[78] Ṣaḥeeḥ Muslim (98)

{And indeed We have honored the Children of Aadam, and We have carried them on land and sea, and have provided them with at-Taiyibaat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.} [79]

e) Amputated limbs: The amputated limb must be buried; it should not be burned.

f) Selling blood: The doctor should not assist anyone attempting to sell his blood (or any other organ). Only Allaah has the rights on human body, so selling any part of it is generally prohibited unless there is a lawful need. This is why the Prophet ﷺ forbade selling items that are in one's possession.[80] And he ﷺ said: **❝Allaah تعالى says: {I will be against three persons on the Day of Resurrection…the one who sells a free person (as a slave) and eats the price.}❞** [81]

Blood (or other organs) is considered part of the human being. The portion shares the same ruling as the entire entity, and the prohibition applies universally to all parts of the human body.

g) Cosmetic surgery: It is not permissible for a Muslim doctor to perform cosmetic (or plastic) surgery, nor should he recommend it to others – such as rhinoplasty (nose job), chin implant, otoplasty (ear surgery for reshaping), (or procedures involving gender change or breast implants for breast enhancement), etc. This is changing the nature created by Allaah, as Allaah تعالى mentioned about Iblees:

﴿وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ﴾

{Verily, I (Iblees) will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allaah.} [82]

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[79] Surah al-Israa' (17): 70

[80] Narrated Hakeem Ibn Hizaam رضي الله عنه: I said: O Messenger of Allaah ﷺ! A man comes to me and wants me to sell him something which is not in my possession. Can I buy it for him from the market and then sell it to him? He ﷺ replied: **❝Do not sell what you do not possess.❞** [Sunan Abu Dawood (3503, 3504), Sunan al-Tirmidhee (1232, 1233, 1234), Sunan Ibn Maajah (2187, 2188), Sunan al-Nasaa'ee (4611, 4612, 4613, 4631), and graded as "Ṣaḥeeḥ" by Shaikh al-Albaanee]

[81] Ṣaḥeeḥ al-Bukhaaree (2227, 2270)

[82] Surah al-Nisaa' (4): 119

Narrated `Abdullaah Ibn Mas`ood رضي الله عنه: **❝Allaah has cursed those women who practice tattooing and those who get themselves tattooed, and those who remove their facial hair (i.e., the eyebrows), and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allaah. Why then should I not curse those whom the Prophet ﷺ has cursed? And that is in Allaah's Book. i.e., His Saying: {And what the Apostle gives you, take it, and what he forbids, you abstain (from it).}❞** [83]

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[83] Ṣaḥeeḥ al-Bukhaaree (4886, 5931, 5939, 5943, 5948) and Ṣaḥeeḥ Muslim (5301)

TN: A distinction must be made between cosmetic surgery that aims to remove a defect, which is permissible, and surgery performed solely for beautification, which is considered Ḥaraam.

Question: What is the ruling on cosmetic surgery? What is the ruling on learning the science of beautification?
Shaikh Muhammad Ibn Ṣaaleḥ al-`Uthaymeen رحمه الله replied: Cosmetic procedures are of two types:

A) Actions taken to correct a defect caused by an incident like a traffic accident (or burns), etc. There is nothing wrong with that because the Prophet ﷺ approved a man who lost his nose in battle to wear a gold nose prosthesis.*

B) Unnecessary beauty enhancements that are not aimed at fixing defects are considered Ḥaraam and not allowed, because the Messenger of Allaah ﷺ cursed women who pluck eyebrows (of others), women who have their eyebrows plucked, those who apply hair extensions (on others), those who get hair extensions, those who do tattoos, and those who have tattoos done. This is because such practices are done to enhance appearance rather than to correct defects.

Regarding the medical student learning about cosmetic surgery during his studies, there is nothing wrong with that. However, he should refrain from performing surgeries in cases that are Ḥaraam. Instead, he should advise those seeking such procedures to avoid them because they are Ḥaraam. If this advice comes directly from a doctor, it may have a greater impact on the individual. [Fataawa Islaamiyyah Arabic (4/412); English (8/225)]

* `Abdul Raḥmaan Ibn Tarafah said that his grandfather `Arfajah Ibn As`ad - who had his nose cut off at the battle of al-Kilab - got a silver nose, but it developed a stench, so the Prophet ﷺ ordered him to get a gold nose. [Sunan Abu Dawood (4232) and Sunan al-Nasaa'ee (5161) and graded as "Ḥasan" by Shaikh al-Albaanee]

Question: I am an 18-year-old man. Four years ago, my breasts became prominent and were painful. The pain eventually subsided, praise be to Allaah, but the prominence (swelling) remained. This prominence of my breasts is obvious even under clothing. I consulted a specialist who said it could be corrected with cosmetic surgery. Is it permissible for me to undergo this surgery? This issue causes me embarrassment in front of others.

The Lajna of Senior Scholars replied: It is permissible for you to undergo cosmetic surgery to remove this prominence if it is most likely that the surgery will be successful and that the harm will not outweigh or be equal to the benefit.

And Allaah is the Source of strength. May the blessings and peace of Allaah be upon our Prophet Muhammad and his family and Companions! [Fataawa al-Lajnah al-Daa'imah (25/62-63)]

h) Free medical checkup: Whenever possible, doctors should dedicate a few days each year to visit rural regions and set up medical camps, offering free health checkups to those who are deprived and cannot afford them. As Allaah تعالى says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

{Help you one another in al-Birr and at-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression.} [84]

And the Prophet ﷺ said: **❝Allaah will remain in the aid of a servant so long as the servant remains in the aid of his brother.❞** [85]

i) Learning the Deen: I also recommend that doctors learn about their Deen and the relevant issues in their field, so they can worship Allaah تعالى with true knowledge and certainty. As Allaah تعالى mentioned:

﴿قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

{Say (O Muhammad): "This is my way; I invite unto Allaah with sure knowledge, I and whosoever follows me (also must invite others to Allaah with sure knowledge). And Glorified and Exalted be Allaah (above all that they associate as partners with Him). And I am not of the Mushrikoon (polytheists, disbelievers in the Oneness of Allaah; those who worship others along with Allaah or set up rivals or partners to Allaah)."} [86]

In Conclusion, the points discussed earlier highlight some of the most important religious manners and traits that a doctor should adopt in his clinic.

All knowledge is with Allaah, and the end of all affairs returns to Him. And the last of our call is, "Praise be to Allaah, Lord of the worlds!" And the blessings and peace of Allaah be upon the one who was sent as a mercy for the worlds, and upon his family, his companions, and his brothers until the Day of Judgment.

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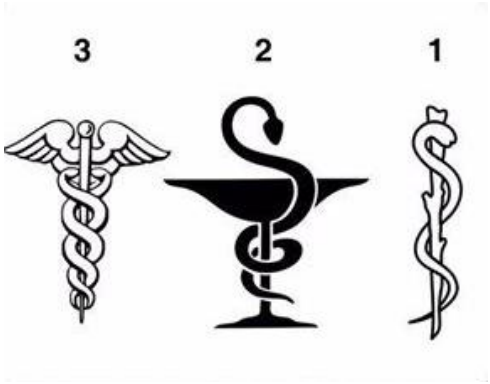
[84] Surah al-Maaidah (5): 2

[85] Ṣaḥeeḥ Muslim (6518)

[86] Surah Yusuf (12): 108



Pharmaceutical Symbols:

The symbols of paganism spread among the people.

Snakes and their venoms have intrigued humanity since ancient times. No other animal has been more worshiped yet more cast out, more loved yet more despised than the snake. The core of this fascination, and often fear of the snake, lies in the creature's venom. Throughout history, snakes have been objects of worship, and their venom has been used to create magical potions and medicines. Additionally, snakes symbolize various concepts such as love, health, disease, medicine, pharmacy, immortality, death, and wisdom.

The symbol featuring 2 snakes first appeared in the Sumerian civilization (around 2350-2150 B.C.). In Greek mythology (2000-400 B.C.), statues of Asclepius (the "god" of Medicine), holding a "Caduceus", and his daughter Hygeia ("goddess" of Health), holding a snake and a bowl, became symbols of medicine and health, respectively. A variant of the Caduceus (with one snake and a staff) is used as a symbol by the World Health Organization (WHO). Additionally, snakes and bowls are symbols associated with pharmacies in Europe. Snakes have also been worshiped by Hindus. In ancient Egypt, snake motifs appeared in hieroglyphs, and in China, dried snakes from about 30 species are still used in traditional medicine.

These symbols and their variants are commonly found in pharmacies and medical facilities such as hospitals and clinics:

1. The serpent of Epidaurus on the staff of Aesculapius (Asclepius):
Aesculapius was one of the Greek "gods" of medicine, frequently shown holding a staff with a snake coiled around it. Historically, the snake has symbolized wisdom, immortality, and healing in various cultures well before its link with ancient Greece.

2. The bowl of Hygeia with the serpent of Epidaurus:
This symbol is a variation of the previous one. Hygieia was Aesculapius's daughter and a

“goddess” of health (“Hygiene”). She was often shown holding a cup with a snake coiled around her body or arm.

3. The Caduceus:
The staff featuring two snakes has been a symbol of medicine in the West since the 19th century, likely originating from other two older symbols. It is often depicted with wings and associated with Mercury (Roman) or Hermes (Greek), the messengers of the “gods”.

All this is falsehood, as Allaah تعالى said:

﴿سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا﴾

{Glorified and High be He! From `Uluwwan Kabeeraa (the great falsehood) that they say.} [87]

Rather, Allaah is al-Shaafee (The Healer), who **{…when I am ill, it is He who cures me.}** [88]

Rather, as the Prophet ﷺ said:

أَذْهِبِ الْبأسَ رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

Adhhibil-ba’sa Rabban-naas, washfi Antash-Shaafee, laa shifaa’a illaa shifaa’uka, shifaa’an laa yughaadiru saqama

❝Remove the harm, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness.❞ [89]

Also, understand that deficiency in Tawḥeed arises from excessive dependence on the means, like doctors, medicine, and other resources, instead of placing ultimate trust in Allaah. According to Sharee`ah (Islaamic law), one should make efforts to use the means available - such as seeking cures and sustenance - but the heart must rely on Allaah rather than on the means themselves.

And Allaah is the One who grants success.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه أجمعين

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[87] Surah al-Israa (17): 43

[88] Surah al-Shu`araa’ (26): 80

[89] Ṣaḥeeḥ al-Bukhaaree (5742), from the Ḥadeeth of Anas رضي الله عنه. Ṣaḥeeḥ al-Bukhaaree (5750) and Ṣaḥeeḥ Muslim (2191 – 46, 47, 48), from the Ḥadeeth of `Aaishah رضي الله عنها